FREE-GRACE
Alone exalted
In Man's Conversion.
OR,
A SERMON
Preached in
PAUL'S,
On *Aug.* 23. 1657.
BY
Francis Warham, Mr. A.
and now Preacher of the
Word at *Hendon* in the
County of *Middlesex*.

Phil. 2. 13. *It is God that worketh in you both to will and to do of his good pleasure.*

Iter ad Gratiam est per Gratiam, per quam ipsam venitur ad ipsam. Prosper.

London, printed by *J. C.* for *Edw. Archer*, at the Adam & Eve in *Little-Britain*, 1658.

FREE-GRACE

Alone exalted

In Man's Conversion.

OR,

A SERMON

Preached in

PAULS,

[illegible] 1652.

BY

[illegible] Mr A.

[illegible] of the

[illegible] in the

[illegible]

[illegible]

[illegible]

[illegible] Prospere.

London, printed by J. C. for Edw. Brewster, [illegible]
the Adam & Eve in Little-britain. 1652.

To the Right Honorable
Sir *Ro. Tichborne* Knight,
and Lord Major of the
City of *London*.

And to the Right Worſhipful
The Aldermen his Brethren.

The Author of this enſuing Sermon, wiſheth the poſſeſsion of Grace here, and the fruition of Glory hereafter.

Right Honorable,

I *Can ſay, and that truely, The Thoughts of appearing in the Pulpit before you, was a Terror to me: and, if I knew mine own Thoughts, could willingly, with* Saul, *have hid my ſelf amongſt the ſtuff;*

1 Sam. 20. 22. *Anywhere, rather then to have undertaken that Task. But to appear in the Preſs, was far more Dreadful. Yet, becauſe your better Judgements have thought, it might be uſeful to the Publick; I have therefore ſubmitted to make it Common: and to give that Sermon the Liberty of the Air, and the Walk of the whole Church; which I ever intended, ſhould have been Chambered within the Bounds of that Auditory to whom it was at the firſt delivered.*

The Intent of this Sermon, is to advance Free-Grace alone in Man's Converſion.

Some there are in our days, and they are too too many, that are all for Will, *and nothing at all for* John; *that is, all for Man's Will, nothing at all for God's Grace: So* John *is Engliſhed. They dream of an Ability in Nature, to reſtore it ſelf to Grace; as* Samſon *burſt his Withes, and went out,*

out, when Dalilah *said*, The Philistines are upon thee, Samson: *So Men have power to break the Chains of Lust, and to come forth out of the power of their Corruptions at their pleasure; having a Word of Exhortation calling them.*

Man is Poor, and yet Proud. Like the Spider, he would spin a Thread of his own, and hope to climbe up to Heaven by the Thread spun out of his own Bowels. This also should be his Motto: Mihi soli deheo. *But let him take heed, lest at last his hope be cut off, and his trust prove as* Job *phraseth it*, Job. 8. 14. as a Spiders web.

There is a saying, Voluntas tendit ad bonum, *the Will inclines to that which is good. It is true: but then it must not be* male sana Voluntas, *a distempered Will. Such is Man's Will; and is wholly unable for any thing that is Good. Christ himself asserts this for a Truth undeniable*, John 6. 44. No man can come to me, except the

Father which hath ſent me, draw him. *Obſerve; Our Saviour doth not only deny the Act: He ſays not only,* No man doth come unto me; *but he denies the Power alſo, and ſays,* No man can come unto me, unleſs the Father draw him. *Excellent is that of Auſtin, Certum eſt, nos velle cum volumus, at Deus facit ut velimus; When Man's Will moves to any thing that is Good, it is God that moves it.*

Some there are, who would divide the Work of Converſion betwixt God's Grace and Man's Will. But it has the falſe Mother, the Whore that pleads for a Dividatur. *My ſcope is to ſet the Crown upon the Head of Grace alone.*

In handling of this Subject, I have obſerved a plain Method. I know in our days, many there are alſo that cry down Method, as ſavouring too too much of humane Art; but I doubt not, but the meaneſt Porter in your City can aſſure them, That a Burden well wrapt up and packt up toge-

ther, is carried with far greater eaſe then when it hangs loſe and incompoſed.

For the manner of Expreſſion, I have endeavoured not alta, *but* apta proferre, *as* Ber. *I have uſed not high words but fit words. I have endeavoured to make the beſt Preacher's Practice my Pattern,* Eccleſ. 12. 10. The preacher ſought out acceptable words, even upright words of truth.

God hath made us Miniſters to be Fiſhers of Men, and we ſhould learn ſo to bait our Hook, as is moſt likely to take. To fiſh without a Bait, is to entangle all in the Weeds: To fiſh with an unpleaſing Bait, is, with Peter, *to fiſh all night, and catch nothing: But, to fiſh with a proper Bait, is the way to take, as St.* Paul *catch'd his Keeper.*

Embelliſhed Phraſe, without ſolid Matter, is but Copioſa egeſtas, *as* Auſt. *a gawdy Poverty. Good Matter, without fit Words, is like good Meat, but in a ſluttiſh Diſh. Both together, are beſt accepted.*

Right Honorable, Some things are added in the Printing, which were necessarily omitted in the Preaching, because of the straight limit of time, which was then allowed me.

Such as it is, here it is, and if thereby any poor Soul be advantaged, and God's Glory be advanced, he hath his aim, who is

From *Hemen's* *Sept.* 14. 1657.

Your Honours most humble servant in the Work of the Lord,

Francis Warham.

The

The Text.

JAMES 1. 18.

The former part of it.

Of his own will begat he us with the word of truth.

THe Coherence of these Words with the former, I conceive lies thus:

In the 13 verse, the Apostle asserts, *God is not the Author of sin.* Indeed, God is the Permitter of sin; and if God did not permit it, it could not possibly be: for, as

with-

without God's Prohibition, no Action could be sinful; so without God's Permission, no sinful Action could be.

2. Further, we affirm, God is an Actor in sin, though not the Author of sin: God concurs with it. The Papists and Arminians, make God no more then a Roman Edile, whose Office was only to over-look the sport. *Præscivit tantum*, say they; God foresees it only. But we say, God doth concur in the Action, though not in the Ataxy and irregularity of the Action. *Act.* 17.28. *In him we live and move*: in him we are acted, moved; as the Word imports. But God is not the Author of sin. God is said, to tempt sometimes, as he tempted *Abraham*, and others: but you must understand by that Temptation, a Probation, or Tryal of Grace: not a Solicitation or Provokement to sin. That of *Salvian* is good, *Diabolus tentat*,

tat, Deus probat; the Devil tempts, God proves.

The Prophet *Amos*, *chap.* 3. 6. hath this Interrogation, *Is there any evil in the city, and God hath not done it?*

We must know, Evil is twofold. There is the Evil of sin; which is called, *malum flagitii*: and the Evil of punishment, called, *malum flagelli*. No Evil but God doth it: Then understand it of penal Evils, not of sinful Evils.

Now in the next place, the Apostle brings an Argument to prove, that God is not the Author of sin, because he is the Spring and Fountain of all Good: *verse* 17. *Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.*

1. *Every good gift*; by which some understand, temporal good things.

2. *Every perfect gift*; by which they understand, spiritual good things.

things: every good thought, which is *gratia infusa*; every good word, which is *gratia effusa*; every good work, which is *gratia diffusa*: all is from God. Whatsoever is truely good, has its emanation from God; as the Beam from the Sun, or the Stream from the Fountain. The same Fountain cannot send forth bitter and sweet Waters. And it is a Rule, *Contrarium destruit suum hostem*; contraries destroy each other. Light excludes Darkness; Health Sickness. So that that exuberancy of Goodness in God, excludes all Evil in God. Therefore God cannot be the Author of sin.

Now the Apostle to prove this his Argument, *That every good and perfect gift comes from God*; doth instance in the words of my Text, in one of the chiefest good things that we are capable of, *scil.* in Regeneration: *Of his own will hath he begotten us, with the word of truth.*

This the Dependence. Cu-

Curious Diviſions; do but rack and diſ-joynt a Text: therefore, as *Ahimaaz* to *David*, we will run by the way of the Plains. Plainly, in the words, you have theſe Particulars:

1. Here is the Speciſication of the Good beſtowed.
2. The Amplification of the ſame.

1. The Speciſication of the Good beſtowed; in theſe words, *Begat us*. It is Regeneration, the Introduction of ſaving Grace in the Soul. It is a gradual Reſtauration of God's Image in Man; a ſacred Metamorphoſis; a ſpiritual Change of the whole Man: not of the Eſſence or Subſtance; but of the Qualities and Diſpoſition.

As the Fall of Man, which was his Degeneration, took not away his Eſſence, but his Holineſs: ſo the Raiſing of Man, which is his Regeneration, doth not take away his

Be-

Being, but his ſinful Being. This Begetting doth not ruine Nature, it doth but repair Nature.

2. Here is the Amplification of this Benefit received in the ſeveral Cauſes of it:

1. Here you have the Efficient Cauſe of it, that is, God: *He begat us.* And indeed, Regeneration is ſo his work, as it is none's elſe. The Apoſtle calls it, καινὴ κτίσις, 2 *Cor.* 5. 17. *If any man be in Chriſt he is a new creature*: ſo we read it: or, *a new creation.* κτίσις is uſed, both concerning the Action it ſelf, Creation; and alſo the Object or *Terminus*, Creature. Now in Scripture to create is always made the Work of God; his peculiar Work; his, and none but his.

I know the Schoole-men do much diſpute the Queſtion: *Utrum ſit neceſſarium, omne ens eſſe creatum a Deo?* Whether it be neceſſary for God only to create? whether he may not

give

give a creating power to the Creature? They determine it, No Creature can be ſo elevated, as to concur to the execution of an Almighty act, *Pſal.* 100. 3. *Know ye, that the Lord he is God; it is he that hath made us, and not we our ſelves.* He, not we. If we could not make our ſelves Men, much leſs can we make our ſelves good Men.

And becauſe Regeneration is, *opus ad extra*, a work without; it is therefore the work of the whole Trinity equally attributed.

1. To God the Father: ſo in my Text; *Of his own will he begat us.*

2. To Chriſt, God the Son; whom the Prophet *Iſaiah* calls, *The everlaſting Father, Iſa.* 9. 6.

3. To God the Holy Ghoſt, *John* 3. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Of water and of the Spirit:* I take that *Et*, that *And exegeticè*, not *copulativè*; to be an ex-

explicative, not an *& copulative*. Except a Man be born of the Spirit, whose operation is like to Water. You see the Efficient Cause, that is, God.

II. It is Amplified from the Instrumental Cause: *the word: the word of truth: he begat us by the word of truth.* This is the Instrument in God's hand.

Physitians put their Physick in certain Syrrupes and Liquors, which, of themselves, are not operative; yet they are *vehicula Medicinæ*; they are serviceable to the Medicine that works the Cure. So God by the Word, which is *vehiculum Spiritus*, the Chariot in which the Spirit of Grace rides triumphantly; and *Canalis Gratiæ*, the Conduit-Pipe designed by God for Grace to run in; doth dispence this blessing of Regeneration in Christ Jesus; *I have begotten you through the Gospel*, says the Apostle to his Corinthians,

thians, 1 Cor. 4. 15. The Apoſtle Saint *Peter* calls the Word, the immortal Seed by which we are born again, 1 *Pet.* 1. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

It is true, if we conſider, that *poteſtas Dei abſoluta*, the abſolute Power of God, by which he can do all things; He is able to work this without the Word. But we muſt conſider his Will, which is commenſurable to his Power, and doth modifie it in the working of it: ſo God wills Regeneration ſhould be effected, *mediante Verbo*, by means of the VVord.

This my Text, calls the VVord of Truth, becauſe it is the Rule of all Truth: as God is *primum Principium eſſendi*, the firſt Principle that gives being to Truth; ſo the VVord of God, is, *primum Principium cognoſcendi*, the firſt Principle of declaring

Truth to us, teaching us, and informing us in all Truth. This is the Standard of Truth; and things are either true or falſe, as they either are or are not commenſurate to the VVord of God, the Rule of Truth. That is the Cauſe Inſtrumental.

III. It is amplified from the moving Cauſe; his own will: *Of his own will begat he us*: βουληθεὶς, *becauſe he would*, or *being willing*. Saint *James* his βουληθεὶς, is equivalent to Saint *Paul*'s εὐδοκία in 2 *Theſſ.* 1. 11. *The good pleaſure of his goodneſs*. Nothing in us can move him only, his good VVill. Grace without, is the only cauſe of Grace within us.

The Text being thus opened, the Doctrine that I ſhall ſpeak unto, is this.

Doct. *Regeneration, or the Introduction of ſaving Grace, is the product of God's own Will, the proper effect of God's Free-Grace.*

In handling of this Point, I ſhall ſpeak unto two things:

1. To the Doctrinal Amplification of the Point.
2. To the Practical Application of the ſame.

I. To the Doctrinal Amplification, in which I ſhall give you:

1. The Demonſtration of the Truth.
2. The Confirmation of it.

Theſe two I ſhall clear, before I apply it. In the Law, the Prieſt was to light the Lamps, before he did burn the incenſe. I may allude to this: we Miniſters muſt firſt enlighten the Judgement, by Doctrinal Illuſtration, before we fire the Affections by Practical Application.

1. The Demonſtration of the Truth, that God in the Work of Converſion, is *Agens Liberrimum*, as the Schooles call him; he acts freely according to the Liberty of

his own Will, will appear in these five following Particulars:

I. God acts freely in regard of the outward means, that is, the Ministery of the Word of Truth. Christ is said, *Rev.* 2. 1. to hold the seven Stars in his right-Hand: the Stars they are the Ministers, the Dispensers of Gospel-Truths: so called,

1. Because as Stars receive their Light from the Sun, before they communicate it unto us: so Ministers must be well furnished with Ministerial Gifts and Ministerial Graces, from Jesus Christ that glittering Sun of Righteousness, before they teach others. The Sermons of the Prophet *Nahum*, are called, *The book of Vision*, Nahum 1. 1. *The book of the vision of Nahum the Elkashite.* Why the Book of Vision? The Reason that *Jerome* gives, is a passing good one: *Because he well understood and saw whatever he said.*

2. Because Stars are pure; so Mi-

Miniſters ſhould be: they ſhould teach *facienda, faciendo*; as one excellently: By Life, as well as by Doctrine. Then may we *ſay* what we *do*, when we *do* what we *ſay*. If the Veſſel be not ſweet, who will taſte of the Liquor? Now theſe Stars are in the right-Hand of Jeſus Chriſt: he holds them in his right-Hand, he ſends them forth as he pleaſes: their Commiſſion and Emiſſion both according to his own will. You read what Chriſt ſaith to his Diſciples, *Mat.*9.38. *Pray ye therefore the Lord of the harveſt, that he would ſend forth laborers into his harveſt.*

In the Primitive times, Chriſt did not only at the firſt ſend forth his Apoſtles, his chief Labourers, into his Harveſt; but did alſo appoint them the ſpecial Field they ſhould work in, *Mat.* 10. 5, 6. *Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gen-*

tiles; and into any city of the Samaritans, enter ye not. But go rather unto the lost sheep of the house of Israel. And afterwards, when he sent them to the Gentiles, into that Field, he appointed them the very part of the Field in which they should labour, *Act. 16.6,7.*

Historians tell us, That in the Isle of Saint *Thomas*, on the backside of *Affrica*; there is in the midst of that Island, an Hill; and over that Hill hangs a continual Cloud, with which the whole Island is watered. The VVord of God is in Scripture, compared to Rain, *Deut. 32.2. My Doctrine shall drop as rain.* And you finde the Ministers of the VVord also, compared to Clouds: which carry this Rain up and down from place to place. Now that these Clouds should hang over this our English Island; and we should be like *Gideon*'s Fleece, watered with this heavenly Rain, when other Nations,

tions, like the Mountains of *Gilboa*, have not one drop thereof, falling on them; I pray what is the Reaſon? God's own will.

Look what the Prophet *Amos* ſays, of the material Rain, *Amos* 4. 7. *I cauſed it to rain upon one city, and cauſed it not to rain upon another city*; is as true of this ſpiritual Rain: that it falls upon this City, that *London* is ſo ſweetly watered with it, when moſt of the famous Cities in the VVorld, wither for want of it; you muſt reſolve the reaſon of it, into this βουλθεὶς in my Text: *of his own will he doth it.* It is meer Grace, not any thing in us. That is the firſt Particular.

II. God acts freely in reſpect of the efficacious working, and Energy of the Word upon the Hearts of them that hear it.

Suppoſe two perſons ſitting in the ſame Pew, That the ſame VVord preached, ſhould be unto

the one a ſavour of Life unto Life, unto the other, a ſavour of Death unto Death: That it ſhould be a ſavour of Death to one Man's ſins; but a ſavour of Death to the other Man's ſoul: That the ſame Sermon ſhould work to the one *ad vitam*, to life; to the other, *ad vindictam*, to deſtruction: That it ſhould be to the one as Phyſick, to the other as Poyſon: That this Fire ſhould melt one as VVax, and at the ſame time harden the other as Clay: That this Rain ſhould ripen ſome as Corn, and fit them for the Lord's Granary; but ripen others as VVeeds, preparing them for the Fire. This is his εὐδοκία, *his meer good pleaſure*. That the ſame Sermon ſhould be to the one like *Moſes* his Rod, whilſt it was in his Hand, flouriſhing; to the other, like the ſame Rod caſt on the Ground, a ſtinging Serpent; Thus it pleaſeth God: for the Word works not by an Inherent

herent, but by an inſtituted Efficacy.

III. God acts freely in reſpect of the Manner of his working on the Soul in its Converſion. The Manner is exceeding various. God begins with ſome, in Love; with others, in Terror, plucking them out of the fire: ſome are caught by an holy guile, as the Apoſtle ſpeaks of the *Corinthians*; others are brought in more ſenſibly, and with greater Conſternation.

Grace inſinuates it ſelf into ſome, and Chriſt ſteals into the Heart inſenſibly as it were.

Arceſilaus in *Plutarch*, viſiting his ſick-Friend, perceiving his Want, and alſo his Modeſty, being loth to ask; that he might ſatisfie the one, and ſalve the other, ſecretly conveyed Money under his Pillow: which his Friend finding, after he was gone, ſaid, Αρκεσιλάου τοῦτο τὸ κλέμμα, *This is* Arceſilaus *his Theft.* So the Lord

Lord Christ sometimes secretly steals himself into the Soul; as the Soul may say, this is Christ's Theft: *Cant. 6. 17. Or ever I was aware, my soul made me like the chariots of Aminadab.*

The voluntary Breathings and Accesses of the Spirit of Grace, whereby he regenerates us, are of a very secret Nature. The Power of it, is great; yet nothing in appearance: as a Child is born by indiscernable Progresses; so this new Birth, is *vocatione alta*, as *Aust.* by a deep and intimate Energy of the Spirit of Grace: *motum scimus*, that it is, we know; *modum nescimus*, how it is, we know not often.

But upon others, especially those who have been infamous sinners, the Spirit of Grace comes upon them with great Terror and Enforcement.

On some, the Spirit cometh like

a

a gentle Blaſt, makes little or no noiſe at all. *Matthew*, it is thought, at his firſt Converſion, entertained Chriſt with a Feaſt: and ſo did *Lydia*, the Apoſtles. Which I am ſure, they could not have done, had Conſcience been in an Agony.

On others, the ſame Spirit comes like a terrible Whirl-winde; as on *Paul*: God ſtrikes him from his Horſe, and makes every Joynt to tremble. Thus it is in the new Birth, as with a Woman in reference to the firſt Birth; ſcarce any Travel without Pain. Yet ſome are like thoſe Hebrew Women in the firſt of *Exodus*; they have a far quicker diſpatch then others. And now what is the reaſon why Souls are ſo variouſly brought in? It is of God's own Will.

IV. God acts freely in reſpect of the Time when he calls. Indeed, he is *optimus opportunitatis Arbiter*, he

he is the beſt Timer of the Opportunity.

1. Some there are, whom God calls at the firſt hour, even in the Wombe: ſo *Jeremiah*, of whom God ſays, *Jer.* 1. 5. *Before I formed thee in the belly, I knew thee: and before thou cameſt forth out of the wombe, I ſanctified thee.*

2. Others he calls about the third hour, in their Youth; as *Joſiah* at eight yeers old, and *Timothy*. Sometimes young Ones receive Grace from God to conſecrate their Youth and beſt days to God in Holineſs; offering their Souls and Bodies, as the Sacrifices of young Lambs unblemiſhed upon the Lord's Altar. Saint *John* ſaw, (and it was the joy and rejoycing of his Heart to ſee it) Children walking in the Truth: ſo he ſays to the Elect Lady, 2 *Joh.* 4. *I rejoyced greatly, that I found of thy children walking in the truth.*

3. Others lie longer at the Pool, and

and wait many yeers together; and God calls them at the laſt hour, even in Old Age. Though Old Age be *tempus improbabilitatis*, a time improbable to be called: which of us will admit one into our ſervice, who is paſt his Labour? who would ſet an Old Man to make a VVatch, when his Joynts are ſet? how unhandſomely will he go about ſo curious a piece? yet Old Age is not *tempus impoßibilitatis*, it is not impoſſible for an Old Man to be called: an Old Drunkard, an Old Fornicator, an Old Swearer, may be called.

I have read of the Egyptian *Ibis*, in her Youth ſhe fed on Serpents; and had gotten a moſt unſavory Breath: but when Age had conſumed thoſe vapours and venemous humours, ſhe had an Aromatical and ſingular ſweet Breath. So ſome, who in Youth have fed on Serpents, I mean, moſt unſavory Luſts; yet in Age, after a poyſonous

ſonous miſ-ſpent Life, God hath given them Grace to digeſt and evaporate that Venome, and in their Old Age they have breathed Divine Things.

I confeſs, It is ſad to ſee, *Caput canum, & Cor vanum*; gray Hairs and green Luſts: to have the outward Man dying, and the inward Man dead. This is ſad: yet it is not deſperate. *Abraham* was called at ſeventy yeers Old; and it is probable, *Nicodemus* was an Old Man when Chriſt called him. Let none deſpair.

Now why doth God call ſome one at the firſt hour; another, at the third hour; it may be another at the laſt hour? It is his Will, none other reaſon can be alledged for it, but his Free-Grace.

V. God acts freely in reſpect of the Perſons he calls. God uſually calls thoſe, who, to humane Reaſon, do ſeem moſt improbable.

ble. And this I clear in three Inſtances:

1. We are apt to think, if God call any to Grace, it ſhould be thoſe who are the great Ones of the World: ſuch have greater Abilities and Opportunities, if Good, of doing Good, and advancing his Glory. It is true, Greatneſs is the faireſt Object to the Eye of the World; but it nothing at all affects the heighth of Heaven. There is a glorious ſplendor in pompous honor, to draw the Eyes of Admiration after it: but it takes not God. He paſſes by the Great Ones of the World, and thoſe who are of moſt note for Wealth and Wiſdom, and ſingles out the Meaneſt ſort to ſet his Heart on, 1 *Cor.* 1. 26. *You ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.* *Some: Chriſtus etiam aliquando voluit Regnam in Cœlum vehere*, ſays *Luther*,

ther, of *Elizabeth*, Queen of *Denmark*, whom God conveyed to Heaven: *Some, but not many.*

As *John Bucanon*, Tutor to King *James*; lying upon his Death-Bed, the King ſent a Meſſenger to know how he did: *Go tell the King* (ſays he to the Meſſenger) *I am very ſick; and going, where but few Kings will follow me.*

God paſſed by the Lion and Eagle, and choſe the Lamb and the Dove to be offered up to him, as an acceptable Sacrifice. The Lion is the King of Beaſts, and the Eagle is the Queen of Birds: It is all one, yet God will not have them in Sacrifice. The poor God chuſeth, *James* 2. 5. *Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him?* In Herauldry, they ſay, *The plaineſt Coats, are the richeſt Coats.* The pooreſt in outward Reſpects,

ſpects, richeſt in Grace: *Matth.* 11. 5. *The poor receive the Goſpel.* In the Greek it is, ὁ πτωχοὶ εὐαγγελίζονται, *The poor are Goſpelized, transformed into the Goſpel, effigiated according to that mould. Ndait eligere Deus Senatores, ſed Piſcatores*; God would not chuſe Senators, ſays *Auſt.* but Fiſhers. Why not Senators? leſt the Senator ſhould ſay, *Dignitas mea electa eſt*; God choſe him becauſe of his Dignity.

It is obſerved by thoſe who are experienced in the ſport of angling, That little Fiſhes bite more than the greater.

A Thief is made the delight of Paradiſe; and poor *Lazarus* is taken into *Abraham's* boſom.

2. We are apt to think, if God call any, it ſhould be thoſe who are the Elder; and if God paſs by any, it ſhould be the Younger: we, you know, are moſt apt to prefer the Elder; but alas! God calls the Younger,

and leaves the Elder.

1. In regard of Birth, he chuses *Jacob* the Younger; and calls him, and refuses *Esau*, the Elder Brother: he calls *Abel* the Younger, and leaves *Cain*, that was Heir of the House of the whole World. None other reason can be given of God's proceeding in this kinde; but his good pleasure.

2. The Younger in respect of Yeers: Young *David*, and Young *Josiah*. *Mat.* 21. 15. *The children cried in the Temples, and sang Hosanna to the Son of David.* It is *Ambrose* his Observation; *Non minus placait Christo Hosanna puerorum, quam Hallelujah virorum*; the Childrens *Hosanna*, did no less please Christ, then the Mens *Hallelujah*.

For Zeal, where do you finde amongst all the Kings, such an one as Young *Josiah*? For Faithfulness, where do you finde, amongst all the Prophets, such an one as Young

Sa-

Samuel? For Wiſdom, amongſt all *Job*'s Friends, you finde not any like to Young *Elihu?*

3. We ſhould think, God ſhould chuſe thoſe who have been moſt Civil, and moſt Unblemiſhed in their Lives and Converſations: but, we ſee the worſt of ſinners are often called, when leſſer ſinners are excluded. God often poliſhes the ruggedeſt Stones; and of the moſt knotty Block, cuts out the moſt curious *Mercury.* He turns the Dunghill, into a pleaſant Garden. He paſſes by the Civil-Honeſt Man, and the Proud Juſticiary, that ſtroaks his own Head, and can thank God he is not as other Men; and often calls the moſt flagitious ſinners. The Young Man, that could ſay of all the Commandments, *All theſe have I kept from my youth*, is rejected, when the Prodigal; who lived a profane profligous Life, is called to Grace.

Juſt immediately before the Day dawneth, it is darkeſt: ſo the Day of Divine Grace, dawneth often upon the darkeſt profaneſt Soul. He acts freely.

And thus I have done with the firſt Particular, namely, The Demonſtration of the Truth.

Now I come unto the ſecond, The Confirmation by Reaſons, which are not many: but what they want in number, I hope, they ſhall have in weight. The Reaſons are in number theſe four.

1. It muſt needs be Free-Grace, that any are regenerated and born again, becauſe there is nothing in the Creature can deſerve it.

That God who hath conveyed Grace into thy Soul, might at that ſame inſtant, have conveyed thy Soul into Hell. Grace is not *Merces operantis*; but, *Munus largientis*; as *Ambroſe* hath it: It is not Wages, it is a Largeſs.

We

We cannot merit at the hand of God, the leaſt Crum of Bread we eat: we are therefore taught dayly to beg it; *Give us this day our dayly bread.* It is, *da nobis*; it is not, *redde*: as *Auſtin* obſerves: it is, *Give*: it is not, *Reſtore.* Now, if we cannot merit a Crum of Bread; much leſs can we merit the leaſt Crum of Grace, this Bread of Life. *Phil.* 2. 13. *It is God that worketh in you, both to will, and to do.* The *Actus primus* comes from God; he works the Will: he alſo concurs in *Actu ſecundo*, he helps us to do alſo. But what? is it for our deſert? No: it is his own good pleaſure.

John 1. 16. *Of his fulneſs we receive grace for grace*, χάριν ἀντὶ χάριτος, that is, *Non pro ullo merito, ſed ex mera bonitate*; without our merit, only of his meer Goodneſs: ſo *Grotius* gloſſes it.

Some Divines ſay, That in Innocency we could not merit: when the

Covenant did ſeem to hang on works, then we could not merit: we might, in their ſenſe, *impetrare*; but could not, *mereri*: we might obtain by doing, but we could not deſerve by doing.

Are Merit and Deſert improper Notions to expreſs the Relation betwixt the works of a Creature, and the Rewards of the Creator, in a ſtate of Innocency? I am ſure, they are much more incongruous now. It is without our merit; therefore Free-Grace.

II. It muſt needs be Free-Grace, that any of us are regenerated, and begotten again; becauſe, there is in us nothing that can bear ſo much as the leaſt reaſon of a Motive, why God ſhould do it for us, and work it in us. What could God ſee in the poor Creature to induce him? Indeed the Ancients are wonderful in the contemplation of Man's Primitive Excellency, calling him, *Cedrus Pa-*

Paradiſi, the Cedar of Paradiſe; *Imago Cœli*, the Image of Heaven; *Dominus Terræ*, Lord of the Earth; *Deliciæ Domini*, the Darling of Heaven. But now, alas, the caſe is altered! this Cedar of Paradiſe is fallen, and cut out into chips, fit Fuel to feed the Flames of Hell: this Image of Heaven is become the Vizard of Hell: the Lord of the Earth, is become the Bond-ſlave of Satan: and the Darling of the Lord, the Scorn of Devils. What can God ſee in him now, to move him to this Grace?

Conſult thine own Nature, thou that readeſt this Sermon; and tell me, whatſoever Excellency is comprized in that which is termed the Image of God, in which thou waſt made; whatever Perfection is required in the moſt exact Rule of Righteouſneſs, termed, The Law of God: look into thy boſom, and doſt not thou ſee there, a rooted, ſetled,

grounded Contrariety to both? No Good, so truely Good; but thine heart abhors it: no Evil, so extreamly Evil; but thy soul inclines to it. When thou heareſt any Good commended, how untoward to it? when thou ſeeſt any Evil preſented, how hard not be to affected with it? and, I pray then, what in thee, to incline the heart of God towards thee?

Obſerve the Acknowledgements of God's Saints in all Ages: *I am vile*, ſays *Job*, *what ſhall I ſay? Conceived in ſin*, ſays David, *and born in iniquity. Wallowing in our blood*, ſays *Ezekiel*. *Abominable, diſobedient, and to every good work reprobate*, ſays *Paul*. That ſo glorious a Sun ſhould once peep upon ſuch naſty Dunghills, as we are; ſuch heaps of filthy Muck; is a wonder: ſinners by Birth, ſinners in Life; and juſtly deſerving to be ſufferers for both. That is the ſecond Reaſon: No motive

tive in us to induce it: *ſine merito, & ſine motivo.*

III. God muſt needs act freely in the Introduction of ſaving-Grace; becauſe the Creature can do nothing at all, to promote his own Converſion, as of himſelf, *Joh.* 15. 5. *Without me, ye can do thing.* A double Emphaſis in the words, as *Auſtin* obſerves.

1. He doth not ſay, Without me, ye cannot *perficere*, perfect any thing; but ye cannot ſo much as *facere*, do any thing.

2. He doth not ſay, Without me ye can do *nihil arduum*, no great thing; but *nihil*, juſt nothing: we are not ſufficient of our ſelves, to think any thing, 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves, to think any thing, as of our ſelves*; that is, *aliquid boni*, any good thing: No, all our ſufficiency is of God. Can a Toad ſpit a Cordial?

When *Auguſtus* had by Procla-

ma-

mation, promiſed a thouſand Philippins, to him that ſhould bring him in the Head of that famous Spaniſh Pyrat, *Corocotta*: himſelf, knowing the Emperor's milde and pleaſant vein, brought it, and preſented it himſelf unto him; and was pardoned, and rewarded.

And when *Parmenio* had writ a long Letter to *Alexander*, charging his Mother, *Olympia*, with ſeveral Treaſons: *Doth not* Parmenio *know*, ſaid Alexander, *that one tear of a Mother, is able to blot out the whole Charge of his long Epiſtle?*

But in this Caſe, betwixt God and the Creature, the Traytor doth not ſo much as bring in his own Head: no, not ſo much as one Tear out of it, to expiate his Guilt with: nay, we cannot ſo much as deſire it: that which moves God, is his own Pity; it is not our importunity. Alas! ſhould God entail Heaven upon this condition, That we who

were

were firſt in the Tranſgreſſion, ſhould be firſt in ſeeking Reconciliation, the Difference betwixt God and us had never been ended.

Iſa. 65. 1. *I am ſought of them that asked not after me; I am found of them that ſought me not.* God muſt not only receive us returning, but he muſt ſeek us wandring. Whilſt *Matthew* was looking after his Money at the Receit of Cuſtom, Chriſt was looking after his Soul. Should not Heaven rain down Grace, till we beg for it; alas! we are of the Nature of that Ground, that will rather burn then chap: it is not only undeſerved, but undeſired; therefore, Free.

IV. And laſtly, it muſt needs be Free-Grace; becauſe, as it is *ſine Precio*, ſo it is *ſine Pretio*; it is without any price given for it. Indeed, *reſpectu Chriſti*, in reſpect of Chriſt, it was purchas'd at a dear rate by him: Grace coſt him his precious Blood

to

to purchaſe. But *reſpectu noſtri*, it is free; not a penny of ours goes to that purchaſe: indeed, we are called, *Iſa.* 55. 1. *Ho, every one that thirſteth, come ye to the waters; and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Gratis gratis datur, etiam cùm emitur, gratis emitur*, ſays *Bern.* Grace is freely given; when it is bought, it is freely bought: and the only price God expects at our hands for Grace, it is only this, That we prize his Grace.

And thus you have the Doctrinal part of the Doctrine handled. Now you ſhall have the Ayplication.

Uſe 1. Is it ſo, That the work of Converſion and Regeneration, it is Free-Grace? improve this Truth as a Touch-ſtone to try all Doctrines by: take meaſure of the Doctrine you hear, by this Standard: do they tend to advance Grace?

VVe

VVe live in very ſad days: whoſe heart doth not even break, to conſider the many monſtrous Births of ſtrange Opinions, which do dayly multiply amongſt us, to the perverting of ſuch as were hopeful, to the ſtrengthening of the hands of others in their impieties? The Church, which is the incloſed Garden of Chriſt, is now amongſt us, become like the ſluggard's Field, over-run with ſuch noyſome and poyſonous weeds, which (if Free-Grace prevent not) will in a ſhort time eat out the life and power of Holineſs.

Look what the Hiſtorian ſays of *Affrica*: *Affrica ſemper portat aliquid novi*: is it not true of *England*? always broaching ſome new Opinions? Now the Counſel I ſhall give you, is the ſame with Saint *John*, 1 *Joh.* 4. 1. *Beloved, believe not every ſpirit, but try all Spirits whether they are of God, becauſe many falſe Prophets are gone out into the world.* U-

Usually, in Matters of Opinion, we are more careless then in Matters of Practice, upon a twofold account:

1. Because there is less remorse of Conscience, the Light by which it is perverted.

2. Because foul acts have more turpitude and filthiness in them, before Mens eyes, and occasion more shame from without.

Yet let me tell you, Erroneous Principles are no less hateful to God, nor damnable to the Soul, then ungodly Practices. The Apostle Saint *Peter*, calls them *Heresies of destruction*, 2 *Pet.* 2. 1. *But there were false Prophets among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies.* Try before you trust: bring every Doctrine you hear unto the Touch-stone.

It is said of the Chymists, That they will so counterfeit Gold, that no

no Touch-stone can discover it; although you bring it to the Touch-stone, and try it, yet you shall not discover it from true Gold: now there is no way to try that Gold, but by the Fire: the Fire will purifie that which is good, and render it more excellent; but that which is counterfeit, it will evaporate into Air and Smoak; it is not able to abide that Tryal: so there are, beloved, in our days, many crafty subtle Opinions, which have much Chymistry in them; they are good, it may be, at the touch, yet they are naughty at the test. Know, that all your Opinions will one day be tried by the Fire: and however they may pass your Judgement; yet at that great burning day, they shall be discovered; then that only which is solid and substantial, shall continue; that which hath been counterfeit, will evaporate into Air. The Apostle seems to imply this, 1 *Cor.* 3.

3.82, 13. *Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is.*

I know there are many Notes by which you may know the Truth of those Doctrines you hear; I shall onely propose two unto you:

I. Doth it stand to advance Purity? Some Doctrines, like some whores, are much in Beauty, when false in Honesty: they are wanting in Verity; and what they want in Verity, they make up in Liberty: but Truth is holy. It is so,

1. *Subjectivè*, in it self: and it is so,

2. *Effectivè*, in us also: Truth is an enemy to sin, because sin is an enemy to God. Now whatever Do-

Doctrine doth truely and regularly advance Holineſs, it is truth, 1*Theſ.* 4.3. *For this is the will of God, even your ſanctification.*

II. If it tend to advance God's Free-Grace, *Rev.* 4. 9, 10, 11. *And when thoſe beaſts give glory, and honour, and thanks to him that ſate on the throne, who liveth for ever and ever. The twenty four elders fall down before him that ſate on the throne, and worſhip him that liveth for ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power.*

Now theſe Beaſts repreſent the Church under the New Teſtament; theſe give Glory, and Honour, and Thanks to him that ſate on the Throne. And the twenty four Elders repreſent the Church under the Old Teſtament; and they alſo fell down before him that ſate on the Throne; and caſt their Crowns at his Feet, aſcribing all Honour, and

Glory, and Power to him alone: they had Crowns, and Christ made them Kings and Priests unto God, to raign on the Earth, to vanquish sin, and Satan, and the World: yet they cast their Crowns at Christ's Feet, disclaiming all the Honour that may seem to be due to themselves.

Now those Teachers that do so, and those Doctrines that thus advance God, are only the true Teachers of the Truth: you have an excellent Text for this, *John* 7. 18. *He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.* Humane Erroneous Doctrines do all one way or another tend to advance Man, and to set up the honour of Man: but he that in his Doctrine, giveth no Glory to Man, but all to God and his Grace, he is the only true Teacher; and what he delivers, is the Truth.

That

That is the firſt way of improvement of the Doctrine.

Uſe 2. It ſerves for Caution. God works Grace freely. Take heed that Free-Grace do not ham-ſtring your Endeavours, and cut the Sinews of your Induſtry in promoting your own Salvation; though we aſcribe all to the Winde of God's Spirit, which bloweth where it liſteth; yet this muſt not pull out of our hands, the Oars of our Diligence and Induſtry.

Man naturally is like *Ephraim*, *Hoſ.* 10. 11. *Ephraim is an heifer that is taught, and loveth to tread out the corn:* ſo we love to tread out the Corn, but do not love to break the Clods. How many that abuſe either the ſweetneſs of Grace, to looſneſs; or the power of Grace, to lazyneſs? Free-Grace, and the Spirit's Efficacy, are common places from whence they draw all the excuſes of their wantonneſs and idleneſs.

But I pray consult but one Text; it is *Phil.* 2. 12, 13. *Work out your salvation with fear and trembling.* The word in the Greek is very emphatical; the Apostle doth not barely say, ἐργάζεσθε, but κατεργάζεσθε: it is *Chrysostom*'s note upon the Text; that is, as himself interprets it, *Accuratè magnoq; cum studio operamini*, with accurateness and utmost industry; thus, *Work out you salvation:* observe the next *verse*, *For it is God that worketh in you, both to will and to do, of his good pleasure.* These two *verses*, do, *uno ictu*, destroy laziness and pride, says *Calvin.* In *verse* 12. you have the Exhortation, *Work out your salvation with fear and trembling.* In *verse* 13. you have the Reason, *For it is God that worketh in you, both to will and to do*; and that of his Free-Grace, his meer good Pleasure. So that the Doctrine of Free-Grace, should not impede or hinder our Industry; but incourage it in the use of all means

means for our own good. God doth not work by Miracles, but by Means. *Chryſoſt.* hath an excellent ſaying: I do not blame them, ſays he; no, but I commend them, who ſay ſtill, *If God will*, and refer all thither: but I blame them much, that ſay, *If God will, he will perſwade me; If God will, he will convert and regenerate me*; and in the mean time they do juſt nothing. It is a fair ſpeech, this, to ſay, *If God will*; but it is a foul practice in the mean time, to do our own wills: we muſt be up, and be doing; and then ſay, *If the Lord will.* That's the ſecond Uſe.

Uſe 3. Improve this Truth by way of Examination: put your ſelves upon the trial, whether or no hath God paſſed ſuch an Act of Free-Grace upon your Souls? Can you ſay, Of his own Will he hath begotten me? Art thou *plene formatus?*

As in the natural Birth there are many miſcarriages, ſo alſo in the new-Birth.

1. Some there are, who are but Embryo's in the Womb; when the Infant is but begun to be formed, we call it an Embryo: ſo ſpiritually many are but Embryo's, ſuch only who have but ſome initial preparative works of the Spirit in the Soul; ſuch as theſe, it may be, reſtrained from ſin, conſtrained to duty, out of fear, from a Spirit of bondage; it may be, by a good education trained in the way of Holineſs; having lived under godly Parents, or godly Governours, they can pronounce *Shibboleth ore rotundo*; it may be, can exerciſe a form of Piety. But theſe die in the Wilderneſs, ere they come into the Land of *Canaan*: Embryo's only.

2. Some there are that prove Abortives, that die in the Birth; never ſee the Light: ſuch there are who

who make a ſhew only, come not to maturity. How many, how ſeemingly in their own Judgements, and in the Opinion of others, had the Life of Grace; but withered before they became Ripe? ſuch an Abortive was *Agrippa*. It ſtands us in hand to be very ſerious and ſtrict in the enquiry: be deceived herein, and you are undone: other deceits indeed, may damnifie you; but this will damn you. And I would perſwade you all to the ſcrutiny, with this Conſideration only; obſerve it, there is weight in it:

This Act of Free-grace, *ſcil.* your Regeneration, it is your only Ticket for Heaven: though, with the fooliſh Virgins, you ſhould be admitted to come, even to the Gate of Heaven, and knock there; yet if you bring not this Ticket with you, you are for ever ſhut out of that heavenly Palace: *John* 3. 3. *Jeſus ſaid unto Nicodemus, Verily, verily,*

ly, I ſay unto you, Except a man be born again, he cannot enter into the kingdom of God. I pray obſerve in this Quotation, theſe two Particulars:

1. The Quality of the Teſtator, *Jeſus ſaid unto him.*
2. The Manner of the Teſt, *Verily, verily, I ſay unto you.*

I. The Quality of the Teſtator, *I ſay unto you.* Chriſt himſelf ſpeaks it: in him that ſpeaks conſider,

1. His Intelligence: it is he ſpeaks it, who hath fully known the minde of God: he hath ſearched the Records of Heaven: he was in the Boſom of the Father, *Joh.* 1.18. why in his Father's Boſom? Two Reaſons.

Firſt, The Boſom is the ſeat of Love: *John*, the beloved Diſciple, leaned on Chriſt's Boſom: *In ſinu eſſe, eſt proximum & intimum eſſe*: ſo *Grotius*. Se-

Secondly, The Boſom is the ſeat of Secrecy: Men admit thoſe into their Boſoms, with whom they impart all they ſecrets. *The breſt is the place of counſel*, ſays *Calvin*. Chriſt knew what he ſaid; no danger of being decieved by what he ſays.

2. His Faithfulneſs: he is the *Amen* of God, *Rev.* 3.14. *Theſe things ſaith the Amen, the faithful and true Witneſs.* The true Witneſs, and therefore ſpeaks the whole Truth: the faithful Witneſs, and there ſpeaks nothing but the Truth; in whoſe Mouth never was guile; worthy to be believed on his credit: *I ſay.*

II. Obſerve the Manner of the Teſt; it's not barely aſſerted, *Except a man be born again, he cannot ſee the kingdom of God:* but it is backed with an aſſeveration, *Verily*; and that aſſeveration doubled, *Verily, verily, I ſay.* And all this not once only, but again in *verſe* 5. *Jeſus anſwered,*

ſwered, Verily, verily, I ſay unto thee, Except a man be born again, he cannot enter into the kingdom of God: as *Joſeph* of *Pharaoh*'s Dream. Lo here it is doubled, becauſe it is certain; I pray you look to it: No Grace here, no Glory hereafter; if not born from Heaven, thou art not born for Heaven. This is thy only Ticket.

But here I took the Liberty, Right Honourable; eſpecially, to perſwade your Honour, and all thoſe with you, whom God hath raiſed to any place of Eminency above others, that you look to this above others, That you be regenerate, and endued with ſanctifying Grace: for,

1. It is not that you are *Maximi*, Great; but that you are *Optimi*, Good, that commends you to God. Greatneſs without Goodneſs, is like the greatneſs of a Dropſie-Man: it is

is your Diſeaſe, it is not your Ornament; it is but *Ornamentum in Luto*, as *Salvian*; but a Jewel in a Swine's ſnout.

Take the moſt glorious Worldling that ever ſet his Foot on Earth-mould, and let him be adorned with all outward Accompliſhments, Riches, Honour; crowned alſo with all Intellectual Abilities, and Moral Perfections: ſo that he be *ultimus conatus Naturæ*, as one ſaid of *Ariſtotle*; Nature's exacteſt piece: yet if he be not regenerate, and born again, he is but in the eye of heavenly Wiſdom, a little Lump of magnified Dung, or an embalmed Carcaſe: I pray you therefore eſpecially, ſee that you be begotten again.

2. As it's this alone that ingratiates you into his favour; ſo it is this alone that fits you for his Service: God expects more from you, whom he hath advanced above others, then he

he expects from others; he hath given you more Wages, he deservedly expects that you should do him more Work; he lets you live in fairer Houses then others, he looks for more Rent from you, then he looks for from others: it is but Reason, that you whom God hath honoured above others, should honour him above others. Now without the Introduction of saving Grace, ye are but Mutes in God's Grammer; Cyphers in his Arithmetick: and if you be not his voluntary Servants here, you shall be his involuntary Slaves hereafter: for, as all Souls must be subject to the higher Powers; so all Powers must be subject to the highest God, who is *Superior Supremis*, as *Job* hath it: *Qui se excipit, se decipit*, says *Bern.* he that exempts himself, doth but deceive himself. God is the God of the Mountains, as well as of the Valleys; as of the Valleys to fill

fill them, ſo of the Mountains to level them.

3. At the hour of Death you will finde, God is no Reſpecter of Perſons. The differences of High and Low, Rich and Poor, Noble & Ignoble; are calculated only for us here below; they do not out-live time: at the hour of Death, and day of Judgment, no ſuch diſtinction will take place: then you will finde, as one ſays excellently well, No Birth to the new Birth; no Tenure like to an Intereſt in the Covenant; no Eſtate like to the Inheritance of the Saints; no Magiſtracy like that, whereby we ſit at the Chriſt's Right-hand, judging Men and Angles.

Having ſtirred you up to the Duty, it remains in the next place, that I give you ſome Signs by which you may diſcern it, whether, or no, you are regenerate: and theſe I refer unto two Heads. Enquire,

1. How

he expects from others; he hath given you more Wages, he deservedly expects that you should do him more Work; he lets you live in fairer Houses then others, he looks for more Rent from you, then he looks for from others: it is but Reason, that you whom God hath honoured above others, should honour him above others. Now without the Introduction of saving Grace, ye are but Mutes in God's Grammer; Cyphers in his Arithmetick: and if you be not his voluntary Servants here, you shall be his involuntary Slaves hereafter: for, as all Souls must be subject to the higher Powers; so all Powers must be subject to the highest God, who is *Superior Supremis*, as *Job* hath it: *Qui se excipit, se decipit*, says *Bern.* he that exempts himself, doth but deceive himself. God is the God of the Mountains, as well as of the Valleys; as of the Valleys to fill

fill them, ſo of the Mountains to level them.

3. At the hour of Death you will finde, God is no Reſpecter of Perſons. The differences of High and Low, Rich and Poor, Noble & Ignoble; are calculated only for us here below; they do not out-live time: at the hour of Death, and day of Judgment, no ſuch diſtinction will take place: then you will finde, as one ſays excellently well, No Birth to the new Birth; no Tenure like to an Intereſt in the Covenant; no Eſtate like to the Inheritance of the Saints; no Magiſtracy like that, whereby we ſit at the Chriſt's Right-hand, judging Men and Angles.

Having ſtirred you up to the Duty, it remains in the next place, that I give you ſome Signs by which you may diſcern it, whether, or no, you are regenerate: and theſe I refer unto two Heads. Enquire,

1. How

1. How is it wrought?
2. How doth it work?

I. Enquire how it is wrought: and here I ſhall lay down what I conceive is the ordinary method God obſerves in bringing about this great Work of Regeneration, in theſe enſuing Particulars:

1. The firſt ſtep God takes in the Work, he works a ſpiritual, yet real Conviction of the preſent ſinful and miſerable eſtate in which the Soul lieth.

Limners, when they draw a Picture, they ſay, they begin with the Eye: ſo when God would draw his own Image in the ſubſtance of the Soul, he firſt begins with the Eye: as the Prophet opened the Eyes of the *Syrians*, and let them ſee themſelves in *Samaria*, even in the Enemies hands; ſo the Spirit of God opens the Eye of the Soul, and makes it to ſee it ſelf to be in the hands of ſin and Satan, in the gall of bitterneſs

neſs, and in the bands of iniquity, *Act.* 26. 18. when God delivered *Paul* to ſend him to the Gentiles, the firſt thing he was to do, was to open their Eyes.

They ſay in Philoſophy, That Feeling is the Fountain of Natural Life: I am ſure Senſibleneſs of our woful eſtate, is the Foundation of this New Life. This is the firſt Work of the Spirit, *John* 16. 7, 8. *If I depart, I will ſend the Comforter unto you; and when he is come, he will reprove the world of ſin:* reprove; the Greek word is ἐλέγχω: *Auſtin* takes it *pro reprehendere*; but *Chryſoſt.* and *Cyril*, *pro convincere*, which is the moſt proper ſignification of the word, *to convince*; and that by infallible demonſtration, ſo as to take away all the cavils of the Soul: when one ſhews a thing to be impoſſibly otherwiſe then he repreſents it, I call this a ſpiritual and real Conviction.

1. Spi-

1. Spiritual, becauſe there is a twofold Conviction.

Firſt, rational: when a man's Reaſon is non-pluſt, and he cannot deny the Truth of it. This Conviction is attained by ſtudy, reading the Scriptures and other good Books, by the improvement of natural parts, and a common concurrence of the Spirit of God: alas! this is but *perfectio moralis*, a moral, it is no gracious perfection.

Secondly, ſpiritual when a man's heart ſtoops under it, and the ſinner is willing to take ſhame to himſelf, a more immediate work of Gods Spirit: *he ſhall convince.*

2. It is a reallizing Conviction: natural and rational Conviction preſents ſin unto the Soul; as Wounds, and Blood, and horrible affrightning Objects, are preſented in a Picture, or Cloth of Arras, never makes him ſmart, or fear the wrath and denunciations which he reads

reads againſt ſin, are to him but as a ſtorm to a man in a dry houſe, or as the Torments of Hell are to a Childe that ſees the Picture of *Dives* and *Lazarus* on the Wall: it doth not reallize his Condition to him. But when the Spirit of God convinceth a ſinner to converſion, he repreſents ſin real, he repreſents the Diſeaſe in his own Bowels, he repreſents it as his own Story, makes the ſinner to read his own Doom, and ſays, as *Nathan* to *David*, *Thou art the man.* Now this is the firſt thing God doth.

2. After this, the Lord humbles him, he ſtrikes him dead; *Sin ſlew me*, ſays *Paul*, Rom. 7. 11.

It is a rule in Philoſophy, *Generatio unius eſt corruptio alterius*, the Generation of the one is the Corruption of the other. So the Death of ſin, in order of Divine Operation precedes the Life of Grace: the Apoſtle more then intimates it in *Rom.*

6.3,4. *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? therefore we are buried with him by baptiſm, into death, that like as Chriſt was raiſed from the dead by the glory of the Father; even ſo ſhould we alſo, walk in newneſs of life.* We are firſt planted into the likeneſs of his Death, then into the likeneſs of his Reſurrection. The Iſraelites were firſt led into the Red-Sea, and the Egyptians drowned; before *Iſrael* triumphed: ſo the Soul is led into a Sea of godly ſorrow, and his ſins are drowned; then he triumphantly lives the Life of Grace.

3. After this, the Spirit of God reveals and makes a Diſcovery of the Lord Jeſus Chriſt unto the Soul, who is the Fountain and Spring-head of this ſpiritual Life. *Omnes Fontes oriuntur ex Mari*, ſays the Philoſopher; *All Springs iſſue from the Sea*: ſo all the Streams of this new-

Life

Life, from Chriſt: as God at the firſt laid up all Light in the Sun, and all Waters in the Sea, and all Men in one Man: *Primus homo fuit omnis homo*, Auſt. ſo this ſpiritual Life is only in Chriſt; this Lamp is lighted only at his Candle: hence Chriſt is called, *The everlaſting Father*, Iſai. 9. 6. *A quickning Spirit*, 1 Cor. 15. 22, 45. *The Prince of life*, Act. 3. 15. This is a Seed of his ſowing, a Tree of his only planting: this Chriſt the Spirit reveals to the convicted, humbled ſoul. This you finde ſometimes called *a revelation of Chriſt in us*, Gal. 1. 15, 16. *When it pleaſed God, who ſeparated me from my mothers womb, and called me by his grace, to reveal his Son in me.* It is elſewhere called, *the ſhining of Chriſt into our hearts*, 2 Cor. 4. 6. *Hath ſhined in our hearts.*

4. After this, he puts a longing deſire into that ſoul after Chriſt; there is a reſtleſneſs in the ſoul,

until it have Christ.

The poor soul upon the sight of Christ, full of heavenly admiration, stands like the Cherubims, with bowed Head and Face, looking towards this Mercy-seat; as being desirous to pry more into this Divine Mystery, which is the very study of Angels. The Spirit of God having opened this Well of Salvation, puts into the soul an insatiable thirsting after him, and says with the Woman of *Samaria*, John 4. 15. *Oh give me to drink of this water.* The Spirit of God having given to the soul a glimpse of this heavenly Manna, which gives Life beyond Death; the soul makes that prayer in sincerity, which the Jew did in hypocrisie, *John 6. 34. Lord, evermore give me this bread.* The chased Hart doth not more earnestly bray and pant after the Water-brooks, nor the laden Bee more long to be in her Hive, then that poor soul longs

to be hived in Chriſt: his ſoul is even in an agony till he have Chriſt. The ſoul will not be bribed with other offers: all worldly Excellencies to this ſoul, are but as Gold offered to a Man that is hungry, or Preferment to one that is going to Execution.

5. And laſtly, after all this, the Spirit of God works a willingneſs to take Chriſt, a whole Chriſt with a whole ſoul.

1. He is willing to take a whole Chriſt, a Chriſt under all Goſpel-notions; Chriſt in all his Latitudes, Chriſt with all his Retinue: and he believes, the more room Chriſt takes up in his ſoul, the leſs reaſon he hath to complain, that he is crowded: he will not take Chriſt for his Prieſt, and the Devil for his King: No, Chriſt ſhall be,

Firſt, his King, to command his inward affections, and to guide his outward converſation.

Secondly, And Christ shall be his Prophet, to instruct him in all things needful to salvation.

Thirdly, And his only Priest, to interpose betwixt God and his soul: the Gospel offers a broken Christ, but not a divided Christ.

2. The soul is willing now to take a whole Christ with a whole soul; he would not have Christ for the Conscience, and sin and the World for the Affections: no, as he would have Christ to ease the one, so also to fill the other; he would have his Joy, Desire, Love, all run out to Christ; and thinks the stream of his Affections is mis-placed, if it do not run in this Chanel: and this act gives the interest in Christ. This is that Faith, which is *vinculum unionis*, the bond on our part that unites unto Christ, *Eph.* 3. 17. *Christ dwells in the heart by faith*.

The Lord Christ, he is the great *Remedium*, and Faith is the great *Medium*,

dium, without which act of Faith, all the Excellencies of Chriſt, are but as Sugar in the Wine, which lies unſtirred, it ſweetens not; or like Milk in the Breaſt undrawn, which nouriſhes not. And now the ſoul lives indeed; and doth all he doth from living Principles: he prays, hears, receives, meditates, *&c.* from a new life: he may ſay, as the Apoſtle, *Gal.* 2. 20. *I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.*

Thus I have ſet before you, what I conceive to be God's ordinary method, in quickning and regenerating a poor dead ſinner.

If you have a deſire unfeignedly to know whether you are regenerated: reflect upon theſe five Parculars; and demand of your own Conſciences, theſe five Queries:

1. Say, Soul, waſt thou ever ſpi-

ritually and really convinced of the bitterneſs of ſin; ſo as to cry out with the bleſſed Apoſtle Saint *Paul*, Rom. 7. 24. *O wretched man that I am!*

2. Waſt thou ever throughly humbled in thy ſelf, loſt, dead, damned?

3. Was ever the Lord Jeſus revealed in thee? Thou haſt had many relations of Chriſt made unto thee, but what revelations of Chriſt haſt thou had within thee? hath the Glory of this Sun of Righteouſneſs ſhined in thine heart?

4. Hath the glimpſes of the Excellency of Chriſt, inhaunced thy deſires after him? is the Lord Chriſt the Centre, in which all the ſins of thy deſires meet? like the Sea-mans Needle, thou reſteſt not until thou finde this North-Point? and with *Noah*'s Dove, art harboured in this Ark?

5. And art thou now willing to take Chriſt? an whole Chriſt? Chriſt for thy Prince as well as for thy

thy Prieſt: for thy Lord, as well as thy Jeſus: for ſervice, as well as for ſalvation?

And art thou willing to take him with all thine heart? with an whole ſoul? as well for thy affections, as thy conſcience? how doth conſcience anſwer to theſe particulars? let it ſpeak as in the preſence of the Lord; if it anſwer poſitively, I dare ſay, as *Nathan* to *David*, *Thou art the man:* of his own will God hath begotten thee. That is the firſt way of diſcovery, how wrought.

II. Conſider how it works: and although I might enumerate many particulars here, yet I confine my ſelf only unto theſe two:

1. Where-ever this new-begetting, this Regeneration is, it works a likeneſs unto him who begat.
2. It works a liking of thoſe who are begotten of him.

1. I ſay, it works a likeneſs unto him

him who begat thee: we see in Nature, the begetter and the begotten are of the same Nature: A Sheep doth not beget a Wolf; nor a Pigeon hatch a Kite. There is an assimulation of Nature so spiritually, *John* 3. 6. *That which is born of the flesh, is flesh; but that which is born of the Spirit, is Spirit.* He that is born of God, doth participate of the divine Nature, 2 *Pet.* 1. 4. *Whereby are given unto us great, exceeding great and precious promises, that by these you might be made partakers of the divine nature.*

Painters when they picture Angels, do not intend *similitude*, but *beauty*; nor doth the Apostle in this expression, aim at any essential change of our substance into the Nature of God, he means not any real transmutation of our bodies and souls into the divine Nature.

The phrase denotes thus much, A conformity to, and fellowship with God in his Holiness; when that purity,

rity, which is *infinitè & eminenter*, infinitely and eminently in God's holy Nature, is *formaliter, & ſecundum modum creaturæ*, formally, and according to our meaſure in us, we are holy, as God is holy; merciful, as our Father which is in heaven is merciful; perfect, as our heavenly Father is perfect.

Thou who wouldſt know the truth of thy Regeneration; enquire, Is there a tincture of this divine Nature on thee? doſt thou reſemble thy Father that begat thee, in all holy qualities? doth thy ſoul anſwer unto God in all gracious diſpoſitions, as the print on the Wax, anſwers to the impreſſion that is in the Seal? doſt thou endeavour to hold forth his Graces, in thy Life, to the Life? not as the picture holds forth the lineaments of a man in outward ſhew only; but as the child doth repreſent the Father to the Life: it is a ſign thou art begotten.

But

But if thou indulge in thine heart, or practiſe in thy life willingly, any known ſin, I may ſay unto thee, as *Peter* to *Simon Magus*, Act. 8. 21. *Thou haſt no part nor lot in this matter.* I pray thee peruſe one Text, *Joh.* 5. 18. *We know, that whoſoever is born of God, ſinneth not; but keepeth himſelf, that the evil one touch him not.*

He ſinneth not.

1. Underſtand it not abſolutely: the Apoſtle doth not contradict himſelf; for himſelf affirmeth, 1 *Joh.* 1. 8. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* As the meaneſt Saint is not under the power of ſin; ſo the higheſt Saint is not in this life above the actings of ſin. No Saint is ſo perfectly cured of his ſpiritual frenzy, but he plays ſome mad pranks. *Moſes* was as even a ſpun Threed as any, yet he had many a foul ſnarle, and ſometimes ſpake unadviſedly with his lips.

2. But, *he ſinneth not*, muſt be under-

derſtood limitedly, that is,

1. He ſinneth not ſo voluntarily as others do, or as himſelf did: he ſins, not *plena*, but *ſemiplena voluntate*, with a kinde of unwilling willingneſs. His criminal actions, like thoſe Rats found in the ſlime of *Nilus*, but half formed, *Rom.*7.15. *What I do, I allow not; but what I hate, that I do.*

2. He ſinneth not ſo delightfully: ſin is his penance, it is not his pleaſure; he is a ſheep in the Mire, he is not a ſwine in the mire: ſin in him, is not like poyſon in the Toad, delightful; but like poyſon in a man, painful and troubleſome, *Rom.*7.24. *O wretched man that I am! who ſhall deliver me from this body of death?*

3. He ſinneth not, that is, *lethaliter*, ſo mortally as others do: he may ſin himſelf into an eſtate of temporal affliction; but cannot ſin himſelf into an eſtate of eternal condemnation: he may *peccare*, but ſhall not *perire*.

perire: his ſins do *de merito*, make him liable to condemnation; but they ſhall not *de facto*, condemn him. *He ſinneth not*;

But he keepeth himſelf, in the uſe of all good means, *that the evil one touch him not*; that is, that the devil touch him not.

1. *Tactu jucundo*, with a pleaſing touch: the devil never touches the unregenerate man, but he tickles him, he doth ſo pleaſe him; but when he touches him that is born of God, it is with a wounding touch, it is not with a pleaſing touch.

2. He touches him not *tactu qualitativo*, as *Cajetan* gloſſes it, not with an adhering, defiling touch: as, if you caſt mud into a living ſpring, it works it out; ſo he, by praying, mourning, repenting, works out the devils filth. Doſt thou that readeſt this, endeavour to walk up to this Text? Thou haſt an evidence in thy ſelf of the truth of ſaving Grace, and the new-Birth. II. Re-

II. Regeneration, wherever it is, it works a liking of, and love to all thoſe who are begotten of God: and he loves him therefore, becauſe he is begotten of God; becauſe ſtamped with his Image; not out of curioſity, becauſe of ſome additional qualities; but becauſe he is the picture of God.

It is one thing to love a picture becauſe of its curious workmanſhip; another thing to love it becauſe of its likeneſs to the perſon that is repreſented by it. A man may love the picture of his Enemy on the former account, yet hate it becauſe of the later. But he that is born of God loves a Saint *eo nomine*, becauſe he is a Saint: and the more of God's Image he ſees in him, the better he loves him: as Lines, the neerer they come to the Centre, the more they are united. He loves all men with a love of benevolence; but a Saint with a love of complacence: this the

A-

Apoſtle makes a ſtanding evidence of the new-Birth, 1 *Joh.* 3. 14. *We know that we have paſſed from death to life, becauſe we love the brethren.* Thus much for the third Uſe.

Uſe 4. I Improve it in the laſt place for direction. There are two Branches of this Uſe.

1. It tends to thoſe, who as yet are not regenerate and born again.

2. It tends to thoſe who are.

1. To thoſe who are not yet regenerate. Doth God act freely in the work? then do you wait at the Pool, wait his leiſure; reſolve as *David*, *Pſal.* 123. 2. *Behold, as the eyes of ſervants look up to the hand of their maſters, and as the eyes of a maiden to the hand of her miſtris; ſo our eyes wait upon the Lord our God, until that he have mercy upon us.* Do as the Mariner, he cannot command the Winde, yet he will lie ready at the Coaſt, and wait on the Winde; and when the Gale

comes, he will hoyſe up his Sayl: ſo do thou. It is true, thou canſt not command the Spirit, who is a Wind that bloweth where he liſteth: yet thou canſt wait on the Wind; and when the Gale comes, then up and be doing. In waiting take a few Rules:

1. Wait hopefully: *Lam.* 3.26. *It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.* He will wait indeed, that hopes his waiting ſhall not be in vain: if God looks not for any motive in thee, to induce him to ſanctifie thee, or to ſave thee; who ſo vile, as he may not hope?

2. Wait induſtriouſly, uſing all good means for the furthering of the work of Grace in thy ſoul: Hear, and pray, *&c.* do as *Elijah* did: he went up to the Mount *Carmel*, and there fell on his Face, and prayed for Rain; but not a Cloud appears: he ſends his Servant, to go up, and

look towards the Sea, to see if any appearance of Rain: he returns with a *non est quicquam*, *There is nothing*: he doth not leave praying; he prays again, and sends his servant again, even unto seven times, 1 *King*. 18.43. so do thou pray and wait, and wait and pray, and weep; and look towards heaven. Though after much pains this way, thou be forced to say as the Prophets servant, *Non est quicquam*, *There is nothing*: yet do not neglect the means; be doing still: take heed of a supine oscitancy; I mean, of looking to be possessed of Grace, without thy care and endeavour to obtain it. Grace, as it is not after encreased *negligenti*, to him that is negligent in the use of means; so neither is it at the first given *nolenti*, to him that is unwilling to use the means to obtain it.

3. Wait patiently: *James* 5.7. *The husbandman waiteth for the precious fruit of the earth, and hath long patience for*

for it. Pſal. 37.7. *Reſt on the Lord, and wait patiently for him.* It is an excellent Obſervation of a learned Man: God gives his Grace, ſometimes as the Almond-Tree gives its fruit, at the firſt approach of the Spring; and ſome he regenerates betimes: they bring forth an early fruit. Sometimes God gives forth his Grace like the Mulberry-Tree, which is ſlow and backward in imparting its ſap into the branches; and long before it buds forth into any appearances: ſo ſome God ſuffers to lie long at the Pool, yet at the laſt heals them. Wait patiently: *Iſa.* 30.18. *God is a God of judgment: bleſſed are they that wait for him.* The words may ſeem ſtrange: you might ſay; There might be encouragement indeed, in waiting upon a God of Mercy; but what comfort in waiting upon a God of Judgement? is there any motive in Judgement to invite attendance? Know,

Judgement in this place is not to be underſtood as oppoſed to Mercy; but to folly: *He is a God of judgement*; that is, of wiſdom: *optimus opportunitatis arbiter*, one skilled in timing and ordering his own Gifts; who will not only give Grace; but he will give it in the fitteſt ſeaſon. Wait patiently.

4. And laſtly, Wait perſeveringly: ſo *Hoſ.* 12. 6. Keep Mercy and Judgement, and wait on the Lord continually, until he come in with regenerating Grace: do not limit the Holy One of *Iſrael*: if God do not come in at thy time, ſay not as that pettiſh Prince, 2 *King.* 6. 33. *What ſhould I wait on the Lord any longer?* Shall Chriſt loſe his right in his Spouſe, becauſe he takes her not by the day ſet down in thy Kalendar? poſſibly, the Kalendar of Heaven hath a poſt-date to thine: thoſe Watches that go faſteſt, do not always go trueſt. *Wait.*

1. To

1. To wait, it's *bonum æquum*, it is but equal: God is not bound to give Grace; he gives it freely; and therefore it is but reaſon we ſhould wait his leiſure.

2. To wait may prove *bonum utile* in the end: if Grace come in the end, what though thou haſt waited long for it? *Abraham* waited long for a Son, *Hannah* long for a Childe; and God gave them both a gracious Iſſue.

I have read of two Monks that came to King *William Rufus* to buy an Abbots place of him; and they endeavoured to out-bid one another, A third Monk came with them, and he was asked, what he would give; he anſwered, *Not a penny; I am come to wait on him that ſhall have the place:* The King gave the Waiter the Place.

Prov. 8. 34. *Bleſſed is the man that heareth me; watching dayly at my gates, waiting at the poſts of my door.* It is a

Metaphor: *A clyentibus foris patronorum obſidentibus*; ſo *Junius*: from Clyents waiting at their Councels doors, who at laſt, in their ſuits ſpeed well. Wait then. That is the firſt Branch of the Direction; namely, to them who as yet are not regenerate.

II. I ſhall give in ſome directions unto thoſe who upon Examination do finde ſuch an act of Free-Grace paſſed on them. This Truth may be improved to God's Glory, your Comfort, others Benefit; if you obſerve but theſe enſuing Particulars:

Firſt, Is Free-grace the Springhead of all thy Grace? then thou, who art converted, be much in the admiration of Free-Grace: That the Lord ſhould ſingle thee out, to ſet his love upon: why thee, and not another? it may be, he hath paſſed by thy Father, thy Mother, and called thee a Childe: it may be, paſſed

by

by the Maſter and Miſtris, and called thee a poor contemptible Servant: what was in thee to move him thus to love thee, to convert thee?

What was *Aaron*'s Rod better then the reſt, that it alone ſhould bud and bloſſom, and bring forth fruit, and in the mean time, the reſt ſhould lie dry beſide it? every name was alike written on the Rods, no difference either in the Letter or in the Wood; it was only God's Free-choice that made the diſtinction. So what was the floor of a Jebuſite above all other Soyls to build an Altar on, after the raging plague in *David*'s time? only God will have it ſo. As in places and things, ſo in perſons: what was *Eliſha* more then *Elijah*, that the fiery Chariot ſhould carry him up to Heaven, and leave the other remaining on the Earth? So, what art thou better then others, that God ſhould ſingle

thee out as an Object of Free-Grace, and paſs by others, who, it may be, in reſpect of their Birth, were more Noble; in reſpect of their Deportment before calling, far more Civil. Oh admire this Free-Grace! This diſtinguiſhing Grace is admirable Grace. If all *Egypt* had been light, the Iſraelites ſhould not have had the leſs: but yet for them to enjoy that Light alone, whiles their Neighbours ſit in blackneſs of darkneſs, muſt needs exceedingly heighten their priviledge: ſo, that others ſhould be ſuffered to walk in their own counſels, to lie ſnorting in their ſins, to ride poſt to damnation; and that God ſhould regenerate thee, convert thee; thou canſt never ſufficiently admire this Free-Grace. That is the firſt Direction to thee.

Secondly, Hath God freely converted thee, regenerated thee? be exceeding thankful to, and for free-Grace: ſee where to aſcribe the pra*iſe*

praiſe and glory of all your Grace. Do not ſay, *Nature*, *Nature*; but, *Grace*, *Grace*. Do not ſay, *Free-will*; alas! Free-will undid us, but Free-Grace ſaves us. Not unto us, not unto us be the praiſe; but unto Gods Free-Grace. Think thus:

1. There was an utter inability in thy Nature, to change thy Nature: *Nihil agit extra ſuum genus*, ſays the Philoſopher; nothing acts beyond the ſphere of its own activity. Water ariſes no higher in the Ciſtern, then it is in the Fountain. Nature cannot act beyond Nature.

By Nature, dead we are in treſpaſſes and ſins. They do but mince the matter, that ſay of Nature, as Chriſt ſaid of the Damſel, *She is not dead, but ſleepeth.* A Mole is as well able to remove the Earth from its Centre, as we to lift up our Hearts to an heavenly Thought. All that Nature yields, is a meer paſſive recep-

ceptiveneſs of Grace; active concurrence to the work it yields none. *John* 6. 44. *No man can come unto me, except the Father, which hath ſent me, draw him.* Obſerve, Chriſt doth not only deny the act, *No man cometh*; but he denies the power, *No man can come unto me.*

Obſerve, In man's Converſion, there is a *trahere*, and a *venire*; the Father draws, and the Man cometh. The Father draws; that notes the Efficacy of Grace: the Man comes, that notes the ſweetneſs of Grace. Grace works ſtrongly; and therefore God is ſaid to draw. Grace works ſweetly; and therefore Man is ſaid to come. An utter inability and impotency in Nature to regenerate, to convert it ſelf. That is not all:

2. There is not only an inability to it, but in Nature an Antipathy againſt the work: Nature is not only deſtitute of Grace, but oppoſite to it:

it: not only a cannot of weakneſs, but a cannot of wilfulneſs.

When God comes with regenerating Grace, he findes no Man ſitting ſtill, but all poſting to damnation, and making haſte to ruine: till by conviction he firſt bring them to a pauſe, to a ſtand; and by Converſion, he turn firſt their hearts, and then their lives, ſincerely to himſelf: we are not only in point of title, diſtant from; but in point of practice, contrary to God. It is eaſier to wring *Hercules* his Club out of his hand, then to bring a ſinner, to ſubmit to the commands of Grace.

I have read of *Mævius*, that noble Centurion of *Auguſtus*, being taken in the wars, and brought unto *Antonius*; was asked, how he would be uſed; anſwered, *Jugulari me jube*, &c. *Command me to be ſlain; for neither hope of life, nor fear of death, ſhall make me either ceaſe to be* Cæſar's *Soul-*

Souldier, or begin to be thine. So naturally, man had rather periſh in his ſins, and be damned; then ſubmit to the regenerating work of God's ſacred Spirit: *John* 5.40. *Ye will not come unto me, that ye may have life:* ſo runs the Indictment: not, *ye cannot*; though that be true alſo; but, *ye will not.* Such corrupt Principles of Contradiction in us. Then do not give Nature the glory: but Free-Grace. Free-Grace doth the work. Say as the bleſſed Apoſtle Saint *Paul*, 1*Cor.*15.10. *By the grace of God, I am what I am.* If the Iron be ſoft, it may thank the fire.

I have read of King *Jovinian*, he made this Law in his Dominions, *That no Maſter-builder ſhould ſet his own name on a building which he had erected at anothers mans coſt.*

The whole Fabrick of Salvation is erected meerly on the charges of Free-Grace: from the foundation to the top-ſtone, it is all Free-ſtone.

Do

Do not ſet your own names upon that building, which was erected at God's charge only. Say as they at the re-building of the Temple, which was but a type of this ſpiritual building; *Zach.* 4.7. *Grace, grace:* ſo let the ſame be your acclamation, *Grace, grace.* That is the ſecond.

Thirdly: Hath God ſo freely loved thee, as to regenerate thee, convert thee? O be perſwaded to love him again, who hath thus freely loved thee!

O what greater motive to love, then to be prevented by love! O what love is due to him, who loved thee when none was due! *Amor eſt reflexio amoris*; Love is the reflection of Love. The Sun ſhines; and the Glaſs burns: nothing more equal. *Quam ut amor amore completur*, ſays *Jer.* that love be anſwered with love: eſpecially,

1. *Tantus*, ſo great love as God's hath been to thee, How great?

Non

Non licet conari exprimere, ſays *Auſt.* we cannot fathome: it is infinitely beyond what our thoughts can conceive, or our ſpeech expreſs.

2. *Tantillor*, ſo love us, when ſo little. His love it is evident was towards us, when we were not; *Jacob have I loved*, ſays God, *when as yet he was not*, Rom. 9. 11.

3. *Tales*; That God ſhould love ſuch as we, who had neither Beauty in us, to deſerve it; nor Affections in us to deſire it: he did not only love us, *non exiſtentes*, when we were nothing; but *reſiſtentes*, as *Bern.* excellently, when we were worſe then nothing: when Enemies, Traytors, Rebels, to his Highneſs. And indeed, if he had not loved us Enemies, he had never made us Friends. And ſhall not this love be anſwered with love? ſhall not we ſingle him out for our God, to love him, who infinitely excels all; who hath ſingled us out to love us, who

are

are no better then any?

1. Love this God ſuperlatively: you may love other things beſides God; but you muſt love nothing above God: you may give the ſkoaten Milk of your affections, to other things; but you muſt reſerve the Cream of your affections for God, to love other things in ſubordination to God. This is *charitas*, indeed; this is regulated love: but to love other things either without God, or above him; this is but *cupiditas*, luſt, not love, which is indeed the very *formale* of every ſin.

2. Love this God perpetually, conſtantly; let thy love to God be an even Threed without ſnarle: not like the Winde; ſometimes up and ſometimes down; not like aguiſh bodies, with ſhivering and quaking fits; now a good day, the next a bad day: no, this divine fire of love muſt be in thine heart, like the fire in the Sanctuary: it muſt never go

go out: it must not be a blaze, but a standing fire; not a Blush, but a Complexion. That is the third Direction: Love this God of Free-Grace.

Fourthly, Is it Free-Grace that hath dispenced Grace to thee? his own will that hath determined Grace to thee, and made thee to differ from others? I beseech thee take this Rule of Direction from me: Be not proud of thy greatest in-comes of Grace: put to thy self the Apostles question, 1*Cor.*4.7. *Who made thee to differ from another?* Indeed, *Episcopius*, a great Arminian, saith, *Ego meipsum discrevi*, I have made my self to differ (*viz.*) by the improvement of Nature: but falsly; as the Apostle doth more then intimate in his next question: *what hast thou that thou hast not received?* Why should the mud-Wall glory, because the Sun hath shined on it?

This sin of pride is a most insinuating

ating ſin. It once crept into Heaven, and after into Paradiſe, and ever ſince will have its foot in the beſt Heart. It is like Air, it is in all Bodies; So this ſin of pride will have a being in all Souls.

Pride is like Miſletoe; it will grow upon any Tree, but eſpecially on the beſt Trees; this *Saul* will be amongſt the *Prophets*: It's hard for a man in any reſpect *Supereminere, & non ſuperbire.*

One compares this ſin of pride to the Shirt, which of all the parts of our Cloathes is firſt put on, and laſt pulled off. We read of *Abimelech* in *Judg.*9.53,54. his ſcull was broken with a piece of a Milſtone caſt down by the hand of a Woman; he haſtily calls out to the young man his Armour-bearer, *Draw thy ſword and kill me*, ſaies he, *That men may not ſay a woman ſlew me.* Behold, ſaies one, *Homo moritur, at ſuperbia non moritur*: The man dies, but his pride dies not.

Take heed of this vile ſin of pride; eſpecially ſpiritual pride: Be not proud of thy Grace. Thou muſt ſay of thy greateſt meaſures as he of the Hatchet; *Alas Maſter, it is but borrowed.* Who hath reaſon to be proud of another mans ſtock?

Two things ſhould humble a Saint, 1. his Sins; and they ſhould humble him becauſe they are his own. 2. his Graces, and they ſhould humble him becauſe they are not his own.

Every receipt of Grace, ſayes one excellently, is but an Almes. And the beſt furniſhed Saint doth but proclaim, he hath been oftneſt at the Gate of Mercy; no reaſon to be proud. A Saint ſhould be like a Spire-Steeple, *minimus in ſummo*, ſmalleſt at the top. When higheſt in his Graces and incomes from God, then ſmalleſt in his own thoughts. The fulleſt Eares bend downwards, it is but empty Darnel that

that lifts up it ſelf above its fellowes. Be humble.

Fifthly, it is Gods own will, his Free-Grace, that determines grace to one & not to another. Then do not envy any man his meaſure of Grace; may not God diſpence his own Grace as he pleaſes? why ſhould thy eye be evil becauſe God's is good?

1. The ſin of Envy is a foul ſin, it breaks both Tables at once; The firſt, by being diſcontent with God; the ſecond, by being injurious to man. And

2. To this ſin Nature in the beſt is exceeding prone, *Jam.* 4. 5. *The ſpirit that is in us lusteth to envy.* Indeed no luſt in the ſinner, but has its being in the Saint; onely with this difference, it raignes in the one; it remaines in the other; it is the ſinners temper, it is the Saints temptation. But be not envious.

If God give much Grace to man, *illi ſit miſericordia*; it is his mercy to

him: If God give leſs to another, *Alteri non fit injuria*, it is no injury to him, ſayes *Auſt.* Do not envy any man his meaſure of Grace. Two things you may do.

1. You may emulate the Graces of others. True Grace, though it muſt not be envious, it may be emulous. *Julius Cæſar* beholding *Alexanders* Picture in *Hercules* his Temple wept; and being asked the reaſon Why he wept? Anſwered, *To think that he had done no more worthy Acts at that Age in which* Alexander *had Conquered the whole World.* So we may weep to ſee others out-ſtrip us in Zeal, in Faith, in Love; conſidering our time hath been as long, our meanes as much as theirs. This may be matter of Emulation to us, to ſee our ſelves out-ſtript by others in grace.

2. We muſt imitate them: the moſt ſhining examples are for our imitation. Gods eminent Saints in Scrip-

Scripture, are compared to a Cloud, *Heb.* 12. 1. *Having therefore ſuch a cloud of witneſſes*; it is an alluſion to that Cloud and Pillar of Fire that guided the *Iſralites* in the Wilderneſs. They are Clouds, becauſe of their directing property. We muſt not onely *legere vitam ſanctorum*, but we muſt *degere vitam ſanctorum*, Not read their lives, but lead their lives. Though they cannot be the patrons of our Graces, yet they muſt be the patern of our lives. *Prov.* 2. 20. *Walk in the way of good men, and keep the path of the righteous.* We may emulate others, and imitate others; but we muſt not envy them.

Doſt thou find at any time the ſpirit within thee, luſting to envy? Oh go to the Throne of Grace for power to quell it; Envy, as *Chriſoſtome* ſays, is the Kings-evil of the Soul: and none but God himſelf can cure it.

Sixthly, Hath Free-Grace determined grace, Regenerating converting grace to thee? Then in all your outward wants, be contented: and indeed, if Free-Grace have given thee grace, thou haſt in thee ſuch a ſtore, as thou needeſt not either pine at thine own emptineſs, or repine at anothers fulneſs.

1. Thou needeſt not pine at thine own emptineſs: what though thou have not much Lumber in thy houſe? if thou have many Jewels in thy Cabinet, thou art rich enough. Do not repine at providence, becauſe it hath not given thee other things: But rejoyce in this, that it hath diſpenſed to thee the beſt things.

It may be God hath made thy family like a flock of Sheep, and thy Paſtures are bare: The Mouths thou haſt to feed are many, and thy proviſion of Meale at the bottom; thy charge encreaſed, and thy means ſhortened: be content with ſuch things

things as thou haſt; thou haſt grace, it is enough: what though not a foot of Land in the world, yet thou art an heir to the Land of Promiſe: But a Ruſſet Coat to cover thee, yet cloathed with fine Linnen, which is the Righteouſneſs of the Saints: Not a bit of Bread in the Cupboard, yet thou haſt the Bread of Life to feed on. What need *David* be diſcontented at the loſs of his ſpurious illegitimate Child, when he hath a *Solomon* in the room to delight him? What need he fret that the Stars are ſet, who hath the Sun to enlighten him?

2. Do not repine at the outward fulneſs of others, or fret becauſe the ungodly do proſper. Why ſhould the Child quarrel becauſe his Father caſts bones to Dogs, whileſt he himſelf ſits at the Table and eates of his Dainties? Do not ſay they are wretched, wicked, ungodly, unworthy. To fret under

any such pretence is no better then disguised envy.

Seventhly, Hath God freely communicated his Grace to you? be you as free in communicating and imparting the same Grace unto others. *Nascitur indigne, per quem non nascitur alter.* No man is born for himself, and no man is new-born barely for himself; they are wilde Beasts that delight to lurk in their Dens. It is sick Grace that is chambred Grace. Take heed of Napkin-Grace; there is no *meum* and *tuum* in Grace. *Cant.* 1.4. *Draw me, and we will run after thee.* I pray observe the change of the number, *Draw me, and we will run after thee:* Draw me, and I will not come alone, I will bring company with me.

The VVoman of *Samaria* having found Christ, she goes and findes her Neighbours, *Joh.*4.28,29. she saith to them, *Come with me, I will shew you the Messiah.* Like a Bird having

having found an heap of Corn, chirps for her fellows to Communicate with her.

Andrew having found Chriſt, he calls *Simon*, *Joh.* 1.40,41. It grieves him to eat his Spiritual Morſels alone: having taſted a good diſh himſelf, he offers it to him that ſits next, that it may gaine his approbation: alſo, there is a great Dearth, both of Reaſon and Religion, in that Man that would be gracious alone.

1. This is the Nature of Grace, to be Communicating, ſpreading. *Bonum eſt ſui diffuſivum*, it is *ſelf-diffuſive*, as it is with the Loadſtone; let a Needle be touched with a Loadſtone, and that Needle will draw a ſecond, & that ſecond draws a third. A duty much neglected, I ſhall therefore a little preſs it: and to encourage you to follow this direction, conſider ſome Motives:

1. In reference unto God.

1. His

1. His expectation is by this endeavour satisfied, who gives no man any spiritual good for his own private concernment alone, but that he might be a good Steward of the manifold Grace of God for others benefit. 1 *Pet.*4.10. *As every one hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God.*

When God pours out his Grace, the water of Life, into any Soul, he intends him to be not a Cistern, but a Conduit: Cisterns you know are private, but Conduits publick Commodities.

Grace is Church-stock, part of her Treasury, in which all the Saints have a partnership: and when we are willing to communicate, ready to distribute, *With such a sacrifice God is well pleased.*

2. Hereby Gods Glory is much advanced: you can no way more increase the Glory of God, then by en-

endeavouring to inlarge the Kingdome of God. This we may eaſily ſee in the Connexion of thoſe two petitions in that prayer the Lord taught his Diſciples, *Mat. 6. 9, 10. Hallowed be thy Name, thy kingdom come.* No better way to honour the Name of God, then by enlarging the Kingdom of God.

2. Conſider in reference to our ſelves: no work we can do, ſhall find the like recompence of reward with this. It is *Chryſoſtom's* expreſſion, I remember; *If they that draw but the picture of an earthly Prince, have an anſwerable recompence of reward; what ſhall be their reward, who endeavour to draw in others the Image of God, the King of kings?* If works of mercy done to the bodies of others, ſhall not loſe its reward; much leſs works of mercy, in reference to their Souls. What recompence?

1. Here ſomething.
2. Hereafter more.

1. Here: this will bring in, 1. A

1. A further increaſe of Grace, we are no loſers by communicating: Grace is not impaired by being imparted. The wiſe man tells us, *There is, that ſcattereth, and yet encreaſeth*, Pro. 21.24. The caſting forth of the ſeed, bringeth it in again with great increaſe: we gain by the return of our talent: the more we pour out, the more doth God pour in: Grace, like the Widows Oyl, it was encreaſed by communicating: you know what our Saviour ſays, *Give, and it ſhall be given to you, preſſed down, ſhaken together, running over*; holds as true in mercy to the ſoul as to the body.

2. Increaſe of comfort: endeavor to communicate Grace to others, will clearly evidence the truth of Grace in our ſelves; and the clearer the evidence, the greater the comfort. Now it is a rule, that *omnis germinatio ſupponit plantationem: a ſincere endeavor to encreaſe Grace, either in our ſelves or others, neceſſarily ſuppoſes the truth of Grace.*

Grace. Luk.22.32. ſays *Chriſt* to *Peter*, *Thou being converted, ſtrengthen thy brethren.* It is a ſign the Lady of *Grace* is well, if ſhe walk abroad, and be frequent in viſiting. And when the Spices are fragrant, and ſend forth a ſweet ſmell unto others, it is a ſign the wind of the Spirit hath blown on thy garden; & will not this encreaſe thy comfort? Thus here recompenc'd.

II. Hereafter: thus doing will not only further your reckoning, to give it up with joy, but it will encreaſe your glory, *Dan.*12.3. *They that be wiſe for themſelves, ſhall ſhine as the firmament; but they that turn others to righteouſneſs*, ſhall have a greater degree of glory, they ſhall ſhine *as the ſtars for ever and ever.* He that gained ten talents, was made ruler over ten cities.

3. Conſider the advantage in reference unto others: this is to win ſouls; & for ſuch pearls who would not ſtrive? *Jam.*5.20. *Let him know, that he that converteth a ſinner from the*

error

error of his ways, ſhall ſave a ſoul from death. O what a rate do ſouls bear!

1. With God: he hath laid out his thoughts from all eternity to ſave ſouls: the councels and contrivances of heaven have been from eternity, ſpent on this ſubject; and ſhall not we contrive to gain ſouls?

2. To Chriſt; what hath he given to purchaſe ſouls? the pureſt Gold was but droſs when he was to redeem ſouls: he that was eternal, dies, that ſouls might not die eternally: 1 *Pet.* 1. 18, 19. *Souls are not redeemed with corruptible things, as ſilver and gold; but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot.* Theſe things conſidered, my counſel to you is the ſame with that of the Apoſtle, 1 *Cor.* 15. 58. *Be ye my brethren always abounding in this work of the Lord; foraſmuch as ye know your labour is not in vain in the Lord.* Only take this rule: you who are private Chriſtians, diſcharge this duty a pri-

vate

vate way, *ex charitate*; there is an inſtructing of others which is *charitative*: *Aquila* and *Priſcilla* inſtructed *Apollos*, *Act.* 18.26. Leave it to Miniſters, who are publick perſons, to do it publickly, *ex authoritate*, & by way of authority. Let this work of edifying others be done regularly: we muſt build by rule & line: that houſe is beſt builded, when every workman keeps to his own work; let no private Chriſtian upon this pretence, leap up into the publick Miniſtry: Methinks *Uzziahs* Breach, and *Uriahs* Leproſie, ſhould make all men cautelous of ſuch excentrick motions.

Eighthly, & laſtly, & with it I conclude: hath *free-grace* converted thee? O know, that Free-grace calls for full duty! you have receiv'd freely, O give freely, *Rom.* 12.1. *I beſeech you brethren by the mercies of God, that you preſent your bodies a living ſacrifice, acceptable unto God, which is your reaſonable ſervice.* Are you his workmanſhip?

be

be his work-men. *Paul* presses us to no more then himself did practice, 1*Cor.*15.10. *By the grace of God, I am what I am; and his grace bestowed upon me was not in vain; but I laboured more abundantly then they all.* Know, God never gave *Grace* meerly *for salvation*, but also *for service:* not simply *to save us*, but that *we may serve him:* not only *to bring us to glory in the end*, but *to bring glory to God in the way.* O then see you do not *receive* so *great Grace* from *God* in vain! It is but meet that *he should drink of the wine*, that *planted the vineyard. Now consider I pray what hath been said, and the Lord give you understanding in all things.*

ERRATA.

Page 23.lin.12.r.eye. p.24.l.4.r.George Bucanon. p.25.l.1.r.συγγενίζονται. p.38.l.7.add *judgeth.* p. 40.l.14.r.*tend.* p.47.l.2.r.*who* p.50.l.4.r.*so.* p.55. l.7.r.*foundation.* p.64.l.1k.r.*times.* p.83.l.21.r.*conjecture.* p.84.r.*tantiller.*

FINIS.